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Two Projects With but a Single Thought

By Eleanor Slater

FOR some time a brisk correspondence has been piling up in the office of the Refugee Section of the American Friends Service Committee on two quite different themes. One is filed in a folder labeled "Cuba" and one, "Refugee Summer Hostel." Now, quite suddenly, both of these are turning into something very real, something to be visualized in stone and timber, in American and German personalities. People are coming for interviews; telegrams go back and forth; something is about to happen.

The folder labeled "Cuba" started to gather material early in the Spring after a brief but fruitful visit of Hertha Kraus to Cuba to study the refugee situation there. The *S. S. St. Louis* had not yet made its fateful voyage from port to port, calling the attention of the world to Cuba. But the American Friends Service Committee had had enough contacts with agencies giving relief in Cuba, and with refugees going to Cuba to establish their permanent status under the quota, to sense that the refugee problem there was real and growing. What Hertha Kraus found was a German Refugee community of from five to seven thousand, bottled up in Havana, denied employment, and living under conditions calculated both to destroy individual morale and to embitter Cuban public opinion concerning immigration. Cuba itself seemed to offer possibilities for a certain amount of agricultural resettlement. It offered very real possibilities for a small but constructive task of re-education in farm and trade skills. And if such a project were started—a sort of work camp and training center—it might not only affect the morale of a certain group of infinitely valuable human beings, but also serve as a modifier of opinion, as an influence in the direction of more leniency of treatment for the whole group and of a better attitude toward them in their plight. It might—or it might not—but it is worth trying, thought Hertha Kraus.

With characteristic energy she set about looking for a location and found a villa, set in a large area of farm land, which could be leased at low cost. It would accommodate 50—and with barracks added, it could accommodate 150. It was near an agricultural college, and only twelve miles from Havana. It had an air of hospitality and friendliness about it, and seemed quite ideal. She also made contacts with Henry D. Cox and other members of the Friends group in Cuba, with government officials and with social workers administering the relief granted at present by American Jewish agencies.

It takes time to perfect such plans, however clearly defined they may be on paper. Money had to be secured. Jewish agencies had to be contacted to see if they would be willing to contribute as much maintenance in the work camp as they are now contributing in relief. Personnel had to be found. Gradually these details were worked out, though personnel is not yet entirely complete. A cable was sent to Emmett W. Gulley, in Spain, to see if he would accept the directorship when the Spanish work was over and this he agreed to do, with the generous cooperation of Pacific College in granting him further leave. His arrival in New York on June 20 has helped to bring final negotiations to a head, and it is hoped that Hertha Kraus, with Esther Farquhar to help her with interviewing, will go down early in July to build up further contacts, get work started and select German personnel. Emmett Gulley will follow after a quick trip to the West Coast.

Why do so few Quakers study foreign languages? This question has come up over and over again in these last months, in relation to personnel. Friends have a concern to be of service and add to the sum total of international understanding. But they do not speak the language of those whom they seek to serve or understand. It is a big obstacle in staffing a project like this Cuban one where both German and Spanish are needed. It is even an obstacle in staffing the other project which is at last reaching actuality—the project of a summer refugee hostel.

Last Summer's experience at Aberdeen Camp indicated the value of such a project, both to the Americans and the Germans who participated. But it has not been easy to find a suitable and available location. One would think the Refugee Section had gone into the real estate business, from the way staff members telephoned about through the countryside for available abandoned hotels or went driving off up the Hudson or into the Poconos, evenings or Sundays. But finally a very beautiful estate up the Hudson, near Nyack, thirty-five minutes by bus, has been put at the disposal of the Committee by Dr. Viola W. Bernard and her sister, both of New York, and much interested in the refugee problem. A wooded hillside, a swimming pool, living quarters that can be stretched to hold thirty-five, quiet terraces, a grand piano—all promise a real haven for those who go there.

It was mid-June before the site finally became available and then there were so many details needing to be cared for all at once that extra help was needed. The Committee is very grateful to Barbara Cary for stepping in to make these last minute business arrangements. Elizabeth Cooper, formerly Principal of the Buckingham School in Cambridge, and now on the faculty of Hunter College, will be the Director. Other staff members will be announced later. On July 9 the Sky Island Summer Hostel should open its doors. Its mission is refreshment, but education as well, and that subtle opening up of channels of understanding which living, working, and playing together can give. Numbers do not count in a project of that kind. It is the spirit alone that counts, and with each venture of this sort that is undertaken, the gain is not only for those who are served, but for the vigor and sensitivity of the Society of Friends itself.

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THE AMERICAN FRIEND

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How It Seems to Us

That a "state of war" already exists in this country as well as in countries in which warfare is being actually waged, is indicated by the prevalence of vicious propaganda spread for the purpose of arousing hatred and stirring up strife; and not so much the prevalence of such propaganda as the gullible way in which so many eat it up. Public credulity in this respect is dismaying. Best, or worst example of this is found in the widespread conspiracy to start a crusade of opposition to the Jews. It is almost incredible how ordinarily reasonable people will give credence to the fantastic fabrications scattered by irresponsible trouble makers. No more needed patriotic service can be rendered right now than that of setting up a bulwark of fair judgment, common sense and decency in opposition to mischievous rumors and blatant bigotry. When propaganda, whether in public print, over the radio or by private conveyance, is encountered whose purpose seems to be to stir up prejudice and hatred, it is safe to assume that "it isn't so." In these parlous days, America "expects every man to do his duty"—by keeping his head.

We are always highly amused at that grandiloquent concluding expression which invariably accompanies the conferring of college degrees: "With all the rights and privileges thereto appertaining." This traditional bit of buncombe tickles the academic fancy and deceives no one. It is something else than amusing, however, when we read that in Japan the government has "elevated" Christianity to official status along with Shintoism and Buddhism, it being given "the same rights and privileges." Actually, the law which provided this legal recognition was a measure for the control of religious organizations. In short, Christianity in Japan is now under the control of a military-mad government bent on suppressing any and all opposition to its policy of rule and ruin in China. Such "recognition" in any fascist or totalitarian state consigns the religious body recognized to subserviency and virtual impotence. Nominal indeed are "the rights and privileges thereto appertaining."

Some people seem to have a strangely inadequate conception of the underlying purpose of memorials and historical monuments. Disdaining what they term "ancestor worship," they say their interest is devoted to going concerns of the present. Well conceived memorials serve a necessary and constructive purpose in helping to connect noble ideals and achievements of the past with present ideals and policies. Their purpose is to preserve, not the mere tradition of the past, but its highest spirit as incentive to continued endeavor. Moreover, such memorials are not narrowly conceived as self-praise of the persons or groups memorialized but as monuments to be observed and pondered by all. They thus become an important part of the public educative process. Granting this, have we not a positive responsibility for providing the kind of memorials that will emphasize the Christian conception of freedom, peace and democracy? This country of ours is freely plastered with monuments of battles, of military and naval heroes, and of political figures. May we not well serve the nation, in this time of confused tongues, by calling its attention to quite another type of service "for God and country"? Thou art right gentle reader—we are strong for the projected national Quaker Memorial at Mt. Pleasant, Ohio.

Our observation tallies with a statement recently made by Governor Luren D. Dickinson, of Michigan, relative to the apparent public apathy on the present liquor situation, generally admitted to be deplorable. The "people at home," he said, have hit virtually an all-time low in their attitude toward temperance legislation. "In all my legislative experience I have never seen such indifference," he declared. This indifferent attitude is noticeable among Friends, one of whose well known "testimonies" was against the use of intoxicants. We know a strong, well organized meeting which has not been able for two or three years to organize its committee on Prohibition and Public Morals—a meeting which has in past years contributed distinguished leadership to the Society of Friends on this issue. We fear this reflects a state of inertia in other meetings. There may be many reasons for this situation—the confusion and complexity of the problem, the bad example set in high places, lack of confidence in old temperance organiza-

tions, etc.—but they are not legitimate as reasons for folding up and giving in. We commend the program of aggressive action announced by the Board on Prohibition and Public Morals of the Five Years Meeting. Local meetings may well follow its example, give its program support, and wake up generally to their responsibilities for bringing their country back to comparative sobriety.

Speaking of democracy and public morals, an excellent opportunity is now afforded those who are really concerned to do something about it—and in their home communities where democracy should begin. As most people are well aware, the motion picture producers and distributors, often interlocked, have a virtual strangle hold on the industry whereby they arbitrarily send pictures to local exhibitors in "blocks," the bad along with the good. This system is called block-booking and blind-selling. Thus, however much the production of good pictures has increased due to the pressure of public sentiment, objectionable pictures are still foisted upon the exhibitors, and the communities in which they are shown can do little or nothing about it. A family may go to see an excellent picture, only to be faced also with one quite undesirable. The long-discussed Neely bill, aimed to end this vicious practice, has finally been reported favorably to the Senate and is now up for action. If you wish to strike a blow "for God and home and native land," write your senators urging them to support the Neely bill.

An admonition not to bracket papal diplomacy with "what is ordinarily known as diplomacy," was given in London the other day by the ranking representative of the Catholic Church in Great Britain. He spoke of the popes as having a very special vocation as diplomats for the spiritual and social peace of the world. We wish it were so—especially of the new pope, Pious XII, of whom we have expected much. What kind of diplomacy is it, we ask, which confers the papal blessing on Franco, who, with the aid of foreign fascists, has despoiled his own country and who, now that victory has come to him, marks that victory by the wholesale proscription and massacre of his fellow-countrymen? Furthermore, in all the long years of relief work carried on in many countries by the American Friends Service Committee, this man Franco has the dubious distinction of being the first ruler to divert food from the hungry children for whom it was given to serve his own political purposes. Who speaks of the purity of papal diplomacy!

Toward Christian Unity

Historical Background of the World Council of Churches

By Elbert Russell

THE problem of Christian unity in Western Europe began with the Protestant Reformation. The unity of the medieval church was a unity imposed by external authority. Both Church and State compelled the inhabitants of the Western world to accept the faith and discipline of the Roman Catholic Church. The Reformation broke up Christendom into a series of rival religious denominations or "confessions" as they are called in Europe. The history of the three centuries following the outbreak of the Reformation takes its significance from the effort to escape from outward compulsion in matters religious, to achieve liberty of conscience, belief and worship. On the surface it appeared as though the end would be the complete dissolution of all church organization. As it was put at the Utrecht Conference, "The logical end seemed to be that each Dutchman would become his own pope."

This was prevented, however, by the fact that man is a social being and Christianity, a social religion. Liberty is very unsatisfying if it means only isolation. Public worship and Christian philanthropy require group cooperation. It was about 1815 when the French Revolution had exhausted itself that there began a series of movements for the reconstruction and reunion of Western Christianity on a voluntary basis.

The movements toward unity which were part of the reconstruction were at first *functional;* that is, they were organizations of persons from many existing denominations for the accomplishment of some particular religious work. They were voluntary organizations for specific purposes and did not claim to be "churches" or to discharge most of the functions of a traditional church, such as worship or pastoral care or the settling of doctrine.

These functional organizations were of two types, unofficial and official. At first most of them had no official sanction from existing denominations. They were made up of interested individuals from many churches freely associating themselves to promote some religious or philanthropic cause or to do a particular work. Later many of these were officially recognized by churches, who appointed official representatives to constitute the organization or to carry on the work, although many of the organizations have remained unofficial to the present day such as the American Bible Society, the American Peace Society and the Woman's Christian Temperance Union. The American Sunday School Union was at first unofficial but became in the course of time an official organization supported by most Protestant denominations, and in addition the Sunday School work was organized interdenominationally from townships and cities to state, national and international units. The Anti-Saloon League was an official organization from the beginning. Some of the most important instances of functional Christian unity in America with the dates of their organization are the following:

American Bible Society, 1816; American Sunday School Union, 1824; American Tract Society, 1825; American Peace Society, 1828; American Anti-Slavery Society, 1833; Young Men's Christian Association, 1851; Young Women's Christian Association, 1855; Evangelical Alliance, 1873; Women's Christian Temperance Union, 1874; Young People's Society of Christian Endeavor, 1881; Anti-Saloon League, 1893; World Christian Student Federation, 1895; Religious Education Association, 1901; Federal Council of the Churches of Christ in America, 1908.

Foreign missionary work in the United States began as an unofficial venture, growing out of the celebrated "Hay-

stack" Prayer Meeting at Williams College in 1806. In 1810 the American Board of Commissioners for Foreign Missions was organized. The work was taken up by unofficial committees or boards, often by women's organizations, most frequently within denominational limits. Gradually these boards were taken over by the churches and then interchurch organization began. National conferences were held in Great Britain and the United States as early as 1854. International conferences held in London in 1888 and New York in 1900 culminated in the great Conference at Edinburgh in 1910 from which the International Missionary Council developed.

It is noteworthy that Friends have had an active and in some cases a very influential part in these efforts at the reorganization and unification of American Christianity along functional lines. Whittier was one of the founders of the American Anti-Slavery Society. Benjamin F. Trueblood was for many years secretary of the American Peace Society. James Wood was a long time active in the American Bible Society and was at one time its president. S. Edgar Nicholson was prominently identified with the Anti-Saloon League and was for a time its executive secretary. Timothy Nicholson was once president of the National Association of Charities and Corrections. Quaker women have been very active in the Women's Christian Temperance Union.

The growth of these movements toward Christian cooperation and the regrouping of Christians have been facilitated by historical and cultural influences. Among these may be noted the general prevalence of the so-called scientific view of the world, the spread of a common culture throughout Christendom due largely to the wide circulation of periodical literature, travel and other means of easy communication. It is difficult for the most exclusive priest or pastor to keep his parishioners from listening over the radio to sermons, lectures and worship of other denominations. In America especially the very multiplication of denominations has made for mutual understanding and cooperation. Where there are many churches in every town and village, the practice of local cooperation acquaints the members of each church with the personnel, polity and modes of worship of the others in such a way as to dull the sharp edges of denominational exclusiveness.

These functional organizations which represent the earliest type of Christian reunion, have in most cases grown to be national and then international in scope. At the Utrecht Conference for drawing up the constitution of the World Council of Churches, the great ecumenical organizations were represented in order that the Conference might have the prestige of their success in world-wide Christian cooperation and the benefit of their experience. They were the International Missionary Council, the World Alliance for International Friendship through the Churches, the World Sunday School Association, and the Christian Youth Organizations (including the World Student Christian Federation, the Young Men's Christian Association, the Young Women's Christian Association and the Ecumenical Youth Commission).

The second type of unity is found in the great ecumenical "confessional" organizations. Within the last few decades most of the great denominational families have formed loose confederations. There are now, for example, world organizations of Anglican, Lutheran, Baptist, Methodist and Congregational churches. Since the World Friends Conference in 1937, we have a Friends World Consultative Committee.

The third type of church unity which has been growing up throughout the Christian world has been that of church federation. In America one of the oldest forms consists of ministers' associations in the larger cities. These are often supplemented by a city-wide federation of churches. There has been a great development of interchurch federations within the present generation, such as the Federal Council of Churches of Christ in America (1908), the Free Church Council of England, the Federation of Protestant Churches in France and the Federated Missions of Japan. The great mission fields show numerous examples of this type. More recent in America is the development of state-wide church organizations such as the recently organized North Carolina Council of Churches, and similar organizations in Connecticut, Wisconsin, Ohio and other States. These organizations are usually loose federations for collective action, mutual inspiration and the sharing of experience. They have no legislative or executive authority. The proposed World Council belongs to this type and is a logical culmination of the tendency to federation.

The fourth form of church unity is organic unity, where separate denominations are fused together into one organization. These fall into three classes. First, unions of churches that belong to the same confessional family, as for example, the recent union of the three Methodist groups in America, a similar union of three Methodist bodies in Great Britain, and the union of the Presbyterian churches of Scotland. In a second class, denominations of similar history and polity recognize each other as having a valid ministry and sacraments and practice inter-communion. The Church of England has thus recognized the Old Catholics of the Continent and the Orthodox churches of Finland, Latvia, and Poland. A third class consists of the union of non-related groups. The United Church of Canada was formed of churches so diverse in polity and creed as the Congregationalist, Wesleyan and Presbyterian. There is a multitude of such cases of the organic union of non-related churches in the eastern Mission fields.

H. Paul Douglas records the following cases of union accomplished between 1927 and 1937 ("A Decade of Objective Press in Church Unity, 1927-1937"): (1) Mutual recognition and inter-communion, 2; (2) Federal union, 2; (3) Corporate union, 13. To these must be added a number of cases of corporate "organic" union which have occurred

Crucified Anew

Long years ago beneath an Eastern sky
Greed, Hate and Fear took up the bitter cry—
Drowned out "Hosannas!" of child voices high
With maddened shoutings crying "Crucify!"
And then from tortured lips of blood drained dry
By dripping palm and heart and brow's blood-dew
Came that great prayer of our Earth's greatest Jew,
"Father, forgive! They know not what they do!"

Again across dividing, troubled seas
Rise voices filled with cankered Hate's disease
And madly spew forth Greed's unjust decrees—
"Drive forth that race within an alien race,
Stripped of its wealth, its home, its proper place,
And bleeding, naked, give it to the storm,
All weaponless, a beaten, shivering form!"
And still from shimmering ether's outer space
Looks forth the glory of that suffering Face,
Now crucified by Aryan hands anew—
Still cries the voice of all Time's greatest Jew,
"Father, forgive! They know not what they do!"

GEORGIA REDWAY.

Washington, D. C.

since 1937, such as the American and English Methodists and five Protestant bodies in France. In 1937 there were reported twenty-seven instances where negotiations, official or unofficial were being carried on, looking to one of the three classes of union mentioned above.

Many people who have not followed these movements have the erroneous impression that the movement toward church unity which finds its latest expression in the proposed World Council of Churches is something very recent, being no older than the Stockholm Conference on Christian Life and Work in 1925, and the Lausanne Conference on Faith and Order in 1927. It will help those who distrust new and untried proposals to know that this movement has such deep historical roots; that it is only the latest stage of movements for a reorganization of Christendom on a voluntary and practical basis which have been in progress for more than a century. It has been tremendously stimulated, of course, by recent hostile forces which have put the churches on the defensive, such as modern materialism, secularism and the totalitarian states, which have brought a new realization that only a united church can survive the present opposition and speak with a voice of authority to this age.

Duke University, Durham, N. C.

For Such a Time as This

By Samuel McCrea Cavert

This is the gist of an address given June 11 by the General Secretary of the Federal Council of the Churches of Christ in America at the meeting of the Foreign Missions Conference of North America, held at Swarthmore, Pennsylvania.

AT THE very time when all the other forces which we thought might produce world unity have proved feeble, the Church gives evidence of becoming the greatest influence in the world.

We used to pin our hopes to a political structure of unity, but today the League of Nations is impotent in the face of intensified nationalism. At such a time, however, the denominations come together to create a World Council of Churches to create an instrument of cooperation across national lines. There is symbolic significance in the contrast between two events that happened in the same week in May of last year. In Geneva, Lord Halifax announced before the Council of the League of Nations that no concerted action by governments with reference to the conquest of Ethiopia was possible. His remarks were an admission that in the political realm each nation must be a law unto itself. In the same week, in another European city, Utrecht, Holland, representatives of virtually all of non-Roman Christianity were drafting the constitution of a World Council of Churches for the first time in history.

We used to think, too, that trade might bind the world together; but now we see nations deliberately adopting the principle of shutting up their economic life within their own borders. A strange new word, "autarchy," has even been coined to describe the economic theory of national self-sufficiency. But at the same time when we have a new word to designate the growing isolation in economics, another word has come into circulation to describe the heightened sense of world-wide fellowship and unity among the churches—the word, "ecumenical."

The birth of the World Council of Churches means that thoughtful Christians in all nations have become aware that the Church actually now is a world community. That a Christian world community really exists today is the glorious achievement of the foreign missionary movement. It would not be possible seriously to discuss a World Council of Churches except for the world vision of the missionaries who have planted the Church in all the great countries of the globe. The Church, in fact, is today the only living, growing world community, and it is such only because of Christian missions.

The quick response to the proposal for a World Council of Churches has been inspiring. It is only thirteen months since the conference at Utrecht drafted the plan. Yet already thirty-seven different national churches in North America, Europe, and Asia have officially ratified it. The list of official members includes the following fourteen churches of North America. The Northern Baptists have joined since this address was given (Editor).

United Church of Canada
Church of England in Canada
Presbyterian Church in the U. S. A.
Presbyterian Church in the U. S. (South)
United Presbyterian Church
United Lutheran Church in America
Congregational and Christian Churches
Evangelical and Reformed Church
Disciples of Christ
Evangelical Church
African Methodist Episcopal Church
Syrian Antiochian Orthodox Church of North America
Rumanian Orthodox Episcopate in America
Polish National Catholic Church of America.

The European churches which have thus far taken official affirmative action include:

Church of Sweden (Lutheran)
Reformed Church of France
Baptist Union of Great Britain and Ireland
Evangelical Church of Bohemian Brethren
Polish National Catholic Church

and several smaller churches in Esthonia, Latvia, Lithuania, Finland, Holland, Switzerland, and Jugoslavia.

In more distant parts of the world, members of the World Council already include:

Church of Christ in China
Mar Thoma Syrian Church of India
Protestant Church of the Netherlands East Indies
Presbyterian Church of Australia.

Encouraged by the widespread approval already given and by the indications of favorable action in the near future by other ecclesiastical bodies, the Provisional Committee of the World Council at its recent meeting in Paris decided to convene the first assembly of

MORNING PRAYER

Dear Lord, I welcome this new dawn—
A dawn where countless beauties lurk;
I would communion hold with Thee
Before "I get me up to work."

Some of my tasks may weary me,
And some, my very soul may irk;
If I am tempted so to do
"I pray Thee, Lord, I may not shirk."

Go with me, Lord, all through this day,
Strengthen me, guide my steps aright,
And love me, Lord, and take me home,
"If I should die before the night."

Help me to keep the faith while here—
To run the course, to fight the fight.
Just give me grace to do my part,
"I pray Thee, Lord, my work be right."

LAURA OLIPHANT.

Friendswood, Texas.

official delegates of the cooperating churches in the Summer of 1941.

The meaning of the World Council of Churches is not to be thought of merely in organizational terms. The great thing about it is its evangelistic significance. It will be a visible and united witness to the universality of Christ and to the fellowship among those of every race and nation who have found salvation in Him. In this age when exaggerated nationalism and racialism are tearing mankind apart, the World Council of Churches will testify to the fact that our Lord and Savior transcends all human divisions, that there is one Body of Christ throughout the world, and that the only secret of world unity is in the fellowship that the Holy Spirit creates through Him.

This evangelistic significance of the World Council of Churches comes to vivid expression in the contrast between its outlook and that of a statement made a few weeks ago by a group of so-called "Deutsche Christen" (German Christians). They announced that a supra-national or supra-racial conception of the church is "a political abasement of Christianity." They also warned that pastors "who extend the ministries of the church to Christians of Jewish ancestry" will be penalized. Faced by this terrible denial of the essential genius of the Christian faith, the officers of the Provisional Committee of the World Council of Churches have issued a declaration from which I quote a single paragraph:

"We believe in the One, Holy, Catholic and Apostolic Church. The national organization of the Christian Church is not an essential element of its life. It has its blessings but it has also its dangers. But recognition of the spiritual unity of all those who are in Christ, irrespective of race, nation or sex, belongs to the essence of the Church. The Church is called to give clear and visible expression to this unity."

Insofar as the World Council of Churches bears this witness, not in words only, but in the more powerful language of a visible fellowship and vital action, it will have "come into the Kingdom for such a time as this."

Growing in Grace

By Lyra Trueblood Wolkins

This stimulating article is submitted by the Adult Department of the Five Years Meeting Board on Christian Education, of which Lyra Trueblood Wolkins is a member.

A LENGTHENING shadow is cast by the well-worn phrase, adult education. We have a new awareness that it is the grown people who make the world, not only of today but of tomorrow. Children cannot decide the problems that confront us; they cannot even educate themselves, in spite of the trends of school methods toward more freedom of action and choice of study. To the adult, either younger or older, is given the training and moulding of the very young life in the home, in the elementary and secondary schools, and in the church and Sunday School.

We begin to be adult almost before we are aware of the transition. The child who asked if people didn't feel queer the first few days after they were grown up visualized a fixed point at which childhood terminates and age begins. Shall we then choose a point in the mid-twenties, for example, when we shall cease to learn because we have passed through the school door and entered our life calling? If we stop, we shall retrograde, for as the human body constantly changes, so the human mind cannot stand still; it either stagnates or continues to develop. In the field of mental and spiritual growth, the parable of the talents is as true as in finance: "Unto everyone that hath shall be given and he shall have abundance; but from him that hath not shall be taken away even that which he hath."

A common belief that plasticity of mind ceases and that learning becomes increasingly difficult as the years pass, has been quite thoroughly discredited. We quote glibly, "Cato learned Greek at eighty," and "Age is opportunity no less than youth itself, though in another dress," but with a fear that it may be only a dream, the reality impossible of realization. Scientific experiments have proved that the mature learn as readily as the young, perhaps more slowly because of the many interests which claim attention after sheltered school days are over, but thoroughly and with equally permanent results.

Adult education often connotes either the Americanization of immigrants, the teaching of grown-up illiterates, or further education in night classes of those who because of poverty have been forced to leave school at an early age—in other words, projects for the underprivileged. The New York Board of Education is considering dropping its kindergartens and evening schools in an effort to meet the legislative cut in appropriations. Lopping off the extremes to concentrate on the middle years may prove to be poor policy, especially where adults are so dependent on evening schools for intellectual opportunity. An apt illustration was recorded in the press a few weeks since. One Beras Korsakisekas, a seventy-three year old Lithuanian Jew, received his diploma from night school after three years of hard study. He had been a teacher of Hebrew in his own country and entered bravely on the struggle to learn English. His pride knew no bounds when he was handed his diploma and had a rosebud placed in his buttonhole by the director of the State Division of Immigration and Americanization, and joined whole-heartedly in singing "America."

Education of the underprivileged is most important but it is not all that is called for. Many large cities are recognizing the need of all types of adults for advanced education and are organizing centres where classes in cultural, aesthetic, scientific, and practical subjects are open alike to rich and poor, to leisured and busy. Only six years ago the Boston Adult Education Centre was begun in a six-story Beacon Hill mansion, yet it has enrolled over twelve thousand people in study and discussion groups. Said one speaker in starting a drive for $25,000 for enlargement and better equipment: "We can't wait for our children to grow up before having an educated electorate. We must make education available for those persons who are already grown up and who will soon have to make the decisions upon which the future of democracy depends."

From secular we turn to the field of religious education, to which the Board on Christian Education of the Five Years Meeting is devoting earnest attention. A leaflet recently issued by the Board bears title: "Opening Doors for Christian Education." We find here an equal need to take adult training seriously. Why are there so few in the intermediate classes of our Sunday Schools? Why so few young people of college age? Where are gifted teachers in sufficient numbers who have enthusiasm and knowledge to lead youth in a study of its problems? Had we this type of leadership, younger people would respond. Experiments in adult religious education will have to be made if we expect to

train youth for Christ and the church. The pendulum must swing all the way to and fro, connecting age with youth. No set program can be defined. Each meeting must work out its own problems. A "learning" church will be a "thinking" church, and when people begin to think for themselves new adventures will become possible. Not everything that appears on the printed page, not all that is told over the radio, not the opinion of this or that person will be taken at face value, but with thinking powers active and alert we shall be able to "think righteous judgments," make wise decisions, speak thoughtfully and with effect, and act as becomes our religious profession.

One of the best ways of continuing education is through selective and judicious reading. A revealing study of what books ministers are reading has been made this Spring in one of the leading religious libraries of the country. A list of fifty typical preachers was taken. It was found from library records that these men took out some 3,000 volumes, or an average of sixty volumes each during the year. Of these only 137 were on sociology, less than one hundred on philosophy and theology, and only twenty-five on science. The outstanding choice was "for books for their practice, books for immediate use, rather than background or scholarly materials. They chose sermons, devotional books, studies of the Bible, and discussions of current religious questions." In other words these ministers were not reading great works of literature, or treatises on scientific and philosophical subjects, or continuing their study of Greek, Latin, Hebrew, and the modern languages with all their wealth of literature. They were reading for present use, for necessity, and not for a cultural foundation on which their own thinking might build an original superstructure. We are told that when Dr. James Moffatt came from Scotland to take the chair of Church History at Union Theological Seminary, he said that his observation had convinced him that while every parsonage had a garage, not all of them had a library! Of course the public and institutional libraries have replaced to a large extent the home library, but the illustration just given shows how little studious work is usually done with borrowed books.

What are some ways in which our meetings can train and educate adult leaders? Adult classes on Sundays and during the week offer the easiest opportunity. Here may be introduced assigned work which will develop powers of analysis, class leadership by each member in turn, free and open discussion of worth while topics, Biblical research, studies of the growth of the Christian Church, comparative history of the rise of the various denominations. A fuller acquaintance with the Bible will reveal hidden treasures; a wider knowledge of the history of Christianity will give new impetus to church work. There is splendid missionary study carried on by some of the women's missionary societies through reading contests; in rural neighborhoods there might be value in travelling libraries of religious, missionary, and Quaker books, carried from home to home by volunteers, as is done in the book-of-the-month clubs. Visiting all Quaker meetings within reach will broaden our horizons, as we learn the many ways Friends have of conducting their preaching and worship and business services. These are a few of the many ideas that will occur to us as we think out new adventures in religion for the mature members of our meetings.

In closing this introduction to the place and function of adult education, may we quote from Albert Mansbridge, a leader in British thought, in "The Way Out," a book of essays on the meaning and purpose of adult education: "The education of the people . . . cannot be achieved as a mere intellectual process; it is also both physical and spiritual. . . . The ideal of adult education is the fulfilment of capacity, the expression of the life of every man and woman at its best. All around are manifold opportunities which, if seized, will develop and help to bring about gradual progress, through correspondence with the eternal laws which make life at once purer, wiser, and more beautiful." As our Lord himself increased in wisdom and stature, as he went to the Temple, both hearing and asking questions of the learned rabbis, so we mature Friends may continue to learn through personal application to study, opening the doors of our hearts to spiritual influences, reading the Scriptures intelligently and reverently, studying to show ourselves "approved unto God." So only can we "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

WHEN AIR DESTRUCTION WASTED AT NOONDAY

In a journal letter, Lois S. Vaught has told of the destruction rained upon Chungking by the Japanese, beginning May 3. She relates how when the first air raid came at noon, they gathered below in the shelter with the servants, near-by friends and neighbors. Both incendiary and demolition bombs fell about them, completely wrecking some houses and doing some damage to their premises. Next forenoon their west compound wall, about eighteen inches thick, fell the whole length of the tennis court adjoining their house. Fortunately no one was on the court. We let Lois Vaught take up the story:

"Arnold attended Rotary Club luncheon at noon and in the afternoon at four we went to the weekly foreign prayer meeting. About 6:15 p. m., Harold Morrison, the Quaker architect, came over to our house, and he, Arnold and I were outside looking at the fallen wall when twenty-seven Japanese planes came over. We ducked into the shelter. The anti-aircraft guns went into action and the noise was terrific. It was an awful five minutes: the whistle of the falling bombs, the crash of falling walls and glass, clouds of dust, but it was soon over. Bombs had fallen on either side of us. When we came out of the shelter, fires were raging in Tu Yu Kai, the main street just west of us. Incendiary bombs had fallen on the house adjoining our's on the east, about twenty feet from where we were in the shelter. Later, pieces of bodies hurled from that house were found in our compound. Doors and windows of our house were knocked out, there was plaster, broken glass, thick dust, debris everywhere. Arnold rushed in next door to put out the fire but the house was locked and he could not get in. As quickly as we could we grabbed up a few belongings, passports, a blanket or two and as we walked out of the house I thought of my father and mother whose house burned just before I was born.

"Mrs. K. Y. Chu, a Chinese Friend living in our compound, decided to stay on for a while, but her children came with us. We were quite a little party as we set out with a brilliant full moon and fires over the city lighting up the sky: Harold Morrison with a heavy bundle of our things, one of our house guests carrying his own bag, one of our's and a typewriter belonging to another house guest who was not at home, Arnold with two suit cases and the seven-year-old Chu boy in tow, I with a coat, a case and youngest Chu girl by the hand and an older Chu girl carrying a bundle. The streets were full of people trying to save their belongings and get away, picking their way among the debris and broken wires. There was surprisingly little panic. We tried to keep together, stopping now and then to rest and to call one another. We had started out for the Methodist Mission, but it seemed surrounded by fire and we decided to go to the Canadian Business Agency about a mile away. A whole crowd was gathered there and they gave us a warm welcome.

"Without stopping to eat, Arnold and some of the men rushed back to Tsang Ping Kai. Firemen and some of our friends were there trying to save our house. A Chinese newspaper correspondent for a German news agency, a Belgian correspondent for a French news agency,

fought fire and carried out our belongings instead of scouting for news for their papers. A Russian Jew and an American Jew, Canadians, Chinese, English, Americans, missionaries and business people worked side by side. Several times our house was on fire but the fire was put out. Meanwhile the fire had swept round to the apartment houses back of our house. In other parts of the city fires were raging; rescue workers were carrying out the wounded; doctors and nurses were working at top speed.

"I put the three Chu children to bed on the floor. They comforted each other, folded up their clothes, said their prayers and slept a troubled sleep. At 2:30 a. m. Arnold returned to the Agency and went to bed. At 2:45 we hear the air raid signal and hurried to the basement. Arnold was so exhausted he fell asleep murmuring something about one of our house guests, a Chinese girl, not yet accounted for. (Later we learned that she was safe on the American gunboat.) The rest of us sat waiting, tense. I remembered that the topic of the devotional lesson that morning had been 'Watching and Waiting.' It proved to be a false alarm and we got back to bed after an hour.

"There were no raids on Friday but there were false alarms and even the whistle of a boat jarred our nerves. There was some rain that helped to check the fires. Friday evening Arnold and I decided to come up to the Friends' House at Wen Fung Ta on the hills across the river from the city where Harold Morrison lives. Again we were given a warm reception. I am staying on here but Arnold hurried back to the city Saturday morning to salvage some of our things and help organize the relief. He plans to come and go from here. Our house was again on fire and again it was put out. The Tu Yu Kai house is still standing but F. L. Yang's shops were burned.

"We are truly thankful to be alive and unharmed. As far as we know all of the Friends are safe. Many have left the city. I keep thinking of those who met a horrible death, those who are injured, those who are homeless, those who have lost everything. I think too of the brutalizing effect upon those who bring such destruction and suffering upon innocent people. And often I think of the many people who have been so kind and helpful to us."

Since the bombing of Chungking, additional concern has been caused in the minds of American Friends by the bombing some weeks later of Chengtu and West China Union University where our friends, Robert L. and Margaret T. Simkin and children, are located. No word having been received regarding them, it may be assumed that they were not injured.

RECENT EVENTS AT PARIS FRIENDS CENTER

By Helen Bell Hole

Most important among events in recent weeks has been the Yearly Meeting, held May 27-29. The first session met at the Center in Paris, giving opportunity to those persons who had already arrived to make each other's acquaintance in an informal manner. The evening meeting was addressed by Elfrida Just of Sidcot School in England, who spoke on the bonds of sympathy existing between Quakerism and Catholicism, particularly on the mystical side.

The following sessions were held at Montmorency, where it was possible to make use of the grounds of Henry van Etten's house as well of those of his neighbors. The large room used by Marcelle van Etten for her classes in gymnastics provided insurance against possible rain, as well as an excellent place for meals in common. A distinctly picturesque note was added to the gathering by a small colony of ten tents, pitched nearby to accommodate those members who wished to camp out. The weather was perfect, making it possible to meet outdoors for three out of the four sessions. One meeting was devoted to a study of Anti-Semitism in France, and another to the Quaker stand in matters concerning Peace.

The Presiding Clerk Marius Grout of Le Havre did a great deal to promote the success of the various sessions by his combination of humor, tolerance and clear thinking. One of the high spots of the week-end was his evening reading of a play which he has written called "Le Déluge," which constituted not simply a relaxation between strenuous sessions of the Yearly Meeting, but a real spiritual contribution as well. Another important event was the celebration of the twenty-fifth wedding anniversary of Henry and Marcelle van Etten.

The attendance was nearly one hundred, the largest number of persons ever to come to a French Yearly Meeting. There were delegates from Sweden, England, America, Switzerland and Germany. It was generally felt that the meeting had attained a higher level than in previous years, not only in numbers, but in spiritual ways as well. A great deal of this success was felt to have been due to the holding of more of the sessions at Montmorency than in previous years, since this made possible a more intimate life in common over the maximum period of time.

An attempt is being made to bring about contacts between members of the France Yearly Meeting or the Paris Center and outstanding intellectuals in France who, though not necessarily connected with any specific religious or pacifist movement, are thinking along the same lines as the Society of Friends.

Two friendly visits have been paid to Jacques Maritain, the distinguished Catholic scholar and writer, during which he showed himself to be strongly interested in Friends, both because of their international work and their emphasis on the mystical bases of religion. Contact has also been established with Professor Emery of Lyons, who has responded cordially to the interest and offers of cooperation made by the small circle of Quaker sympathizers at Lyons. Professor Emery is regarded as an outstanding liberal thinker in France, whose articles in the periodical *Feuilles Libres*, are read with attention by French intellectuals.

One of the members of France Yearly Meeting has visited with Jean Giono, a well-known French writer and pacifist; he, while in no way interested in becoming a Friend, has expressed a strong desire to cooperate with us in anything which may promote the cause of pacifism.

These three contacts, it is hoped, may be only the beginning of many others, since a strong concern is felt here, dating from Clarence Pickett's visit last October, that we should break through the barriers of sterile organizations to those individuals, men of good will, who are all working toward a common aim; if we can pool our resources, a great contribution may have been made toward the solution of many apparently hopeless world problems.

During the Month of May, Allen and Helen Hole, accompanied by Henry van Etten, made an extended trip to the south of France to visit those centers where there are small groups or individuals interested in Quakerism. Most interesting also was a pilgrimage to the Quaker burial ground and meetinghouse at Congénies, center of the early Quaker movement in France; they were able to visit and talk with several descendants of the old Quaker families living in or near Congénies, and particularly with Madame Gaussen-Brun, the only living member of the early Quaker colony. She is an active, alert old lady of eighty-five, whose breadth and vigor of outlook are a tribute to what must have been the type of the southern French Quaker. At Marseilles and Lyons, meetings were held of small groups of actively interested persons. It is significant that two delegates from Lyons and three from Marseilles attended the sessions of the Yearly Meeting.

Besides contacts with specific groups, the trip gave an opportunity for visits with individuals, scattered here and there, some of whom are members and others who are groping towards a Quaker

solution. There was no question in the minds of those who made this trip that Quakerism in France is entering on a new phase, during which it will go forward with greater momentum than heretofore.

Friends in Paris are cooperating enthusiastically with the plans of the France and Switzerland Committee of the London Friends Service Council for a joint Anglo-French-American conference to be held at Honfleur over the week-end of July 14 to discuss the future of Quaker work in France. It is planned that the numbers be kept small, with equal representation from each side, in order that the subject may be discussed informally by a small group of persons intimately concerned with the problems involved. It is felt that this will be a splendid opportunity to clarify the question of the relationships between local meetings and international centers, as well as the part which should be played in the development of a national movement by an international organization. Leslie D. Shaffer, A. Ward Applegate, and Allen and Helen Hole are expecting to be present as American delegates.

Friends everywhere will be interested to learn of some of the exterior signs of the growth of the French Quaker meeting. During the past year the membership has increased by fifteen per cent. In addition to this, the development of the Lyons group should be noted; last year there were only two persons there actively interested in Quakerism, whereas there is now a group of eighteen, who, while not actually members, attend a monthly meeting for worship consisting of a morning and afternoon session, the latter devoted more particularly to the discussion of Anti-Semitism. Attendance at the Paris meeting has increased during the past months noticeably, and the circulation of the *Echo de Amis* has, during the same period, also increased by thirty per cent; it now reaches a public of seven hundred persons monthly.

It is with great pleasure that the Paris Center has welcomed on its staff Marguerite Czarnecki, a member of the France Yearly Meeting who is to give her full time to this work. She is a trained secretary whose knowledge of German and English, as well as her familiarity with the French Quaker movement, will be invaluable to the Center.

The world is full today of dismal half-beliefs. God is for many just an ideal, a symbol, an hypothesis, a useful fiction. The Gospel of Christ is deeper and truer than that. — LUTHER A. WEIGLE

RELIGION MUST SHOW ITS LOVE OF DEMOCRACY

The Church Conference of Social Work, meeting under the presidency of Dr. Worth M. Tippy of New York as an associate group of the National Conference of Social Work in Buffalo, June 18-23, sends out the following message to church people throughout the nation and the world.

Although America has great traditions of freedom and of concern for the welfare of all the people, yet we meet in 1939 with anxiety for many who are not enjoying the benefits which should naturally result from such traditions. The unemployed, the handicapped, the victims of interclass, international and interracial maladjustments are with us. We suffer with the minority groups whose liberties are violated, with refugees, and with all those upon whom the burden of economic maladjustment falls most heavily.

Such conditions affect the morale of individuals and families and give to a large section of our youth a sense of frustration in not being able to use their energies constructively. We see a tendency toward the development of a proletariat in the cities and a peonage in some of our rural areas.

It is basically incompatible with democracy that children should lack food, clothing, medical attention or even the opportunity to go to school. This happens to many among the unemployed, migratory workers and families in areas where drastic economic changes are taking place more rapidly than the population can adjust to them. Even in areas of great productive capacity there is great need.

Children of too much adversity become children of despair, and worklessness may in some cases be a road to godlessness.

Yet an attitude of defeatism would be unworthy of a nation with such great achievement and especially of the Church of Christ. Retrogression must be halted. The welfare of the people must be cherished, and as Christians we must put on Christ more fully, for He went about doing good.

The Hebrew-Christian heritage with which the rise of modern democracy has been historically associated ascribes to every man—regardless of nationality, race, class or culture—an inherent dignity and precious worth by reason of his potential capacities as a child of God.

Holding this belief we recognize anew that religion must interpret democracy in terms profound enough to make men feel it is worth struggling for. We must also see in democracy a spiritual principle which deserves to exercise domination over our whole being and over our social organization.

We must establish and expand democracy in our economic and industrial life as well as in our political life. Unless men can come to understand the democratic process in the realm of earning their daily bread, which concerns them most closely, there is little prospect that they will appreciate the inner meaning of democracy in government, which touches them much less directly. The essence of democracy is that it provides opportunity for growth in an atmosphere of freedom. Freedom must, however, be assured for all in order to make it secure for any.

Religion must demonstrate its devotion to democracy by supporting all movements for social equality and justice. We must not tolerate the use of religion as a means of escape either in forgetting current issues or in allowing comfortable people to withdraw into their own class, not even knowing what is happening to others.

All conditions which affect family life are of special significance, since it is in the family that the ideals and attitudes of democracy can be most effectively imparted to children. The family is equally vital to the preservation of our spiritual heritage. Spiritual elements in our national life are even more important than material ones, but the two realms of life are inter-related.

Let us work to develop the full implication of democracy and to conserve our spiritual heritage. In this moment of crisis we have a high opportunity, which calls for dedication, to set civilization ahead on the highway that leads to the holy City of God.

NOTICE OF QUAKER COVE CONFERENCE

The annual Northwest Young Friends Conference will be held at Quaker Cove, Washington, July 12-16, with Levi T. Pennington, President of Pacific College, as leader. The conference is planned by a committee of young Friends from British Columbia and Puget Sound Quarterly Meetings, and is attended each year by Friends of all ages from many places. The program includes worship, discussion, lectures, and many types of recreation in this beautiful camping spot on Puget Sound. Quaker Cove is located near Anacortes, about seventy-five miles north of Seattle. Friends from all parts of the country are welcome; board and registration are $3.90 per person, with special rates for children. For further information, or to register, communicate with: Evelyn Welch, 6711 Twenty-first Avenue, N. W., Seattle, Washington.

OUR FRIENDLY FORUM

What readers are thinking on topics of timely interest

SAYS FARMING AND INDUSTRY FACE SAME BASIC PROBLEM

Editor, THE AMERICAN FRIEND:

I am delayed in this reply to Mildred Jensen by a thousand-mile trip of two weeks around New York, Pennsylvania, and New Jersey, the high point being Half-Year Meeting at Old Saratoga.

Our good friend Mildred Jensen comes to the advocacy of the Henry George theory with the enthusiasm of youth. May I answer from the experience and observation of eighty years?

One hundred years ago in England, before the Industrial Revolution, and while the masses were still agricultural, the division of the big estates into small holdings for the masses, would have been a godsend for general welfare. But today the unemployed masses are not agricultural, but industrial; and if all these 10,000,000 industrial unemployed had their little plot of ground, they would not know how to keep soul and body together on it. At best, a few could only make a subsistence living on it.

In my trip, just referred to, I observed that experienced farmers are using tractors and other expensive machinery, on large and smooth tracts of land; and then, with all this investment, they make less than an auto-mechanic. It is so very clear, *when understood,* that farming and industry are simply different phases of the same question—the profit system. If some of us have over-emphasized industry, it is because that has become the great robber; and all the people need to be shown how to take collective ownership and management of this giant industry, and to run it justly for all.

On the other hand, the farmer is the most exploited of all people, and he needs to be shown how to take collective ownership and management of the land, so that really productive big machinery can be used, and to run it justly for all.

It is perfectly clear that the individual can no longer carry on agriculture profitably by and for himself, any more than he can carry on big industry profitably by and for himself.

That is the *material* view of the question. The *spiritual* view is that prevailing big business, privately owned and managed for private profit, is an absolutism which so nullifies democracy and self-government, that the masses have become spiritual derelicts. Under collective ownership and control of both land and industry, we will have the only possible return to democracy and self-government; and the way will be opened for all people to develop universal human brotherhood, and Sonship with the Father, as well as the more abundant life for all.

Finally, here is a rational and efficient message for the Church, in the disregard of which we will continue to deserve the increasing distrust of suffering humanity.

I make bold to declare that this is the Divine Light, applied to the solution of human problems today. There is danger that we forget how emphatic Jesus was concerning the care of the bodily needs, in their relation to the development of the Spirit.

JONATHAN C. PIERCE.

White Plains, New York.

BACK TO PROHIBITION SAY THESE CALIFORNIANS

Editor, THE AMERICAN FRIEND:

An effort to bring Prohibition back to California has been started by a group of Los Angeles County anti-liquorites. An initiative measure to be voted on would make it illegal, one year after adoption, to import, manufacture, sell, give or transport in California beverages containing more than one-half of one per cent of alcohol by volume. The proposed measure has been given a ballot title by the State Attorney-General, Earl Warren.

Sponsors of the proposed constitutional amendment are J. Frank Burke, Los Angeles editor; Eric A. Covert, Los Angeles temperance worker; Virgil G. Hinshaw, Pasadena real estate broker; Samuel W. Odell, Santa Monica attorney, and Claude A. Watson of Los Angeles.

It appears as though Old Grandad, Old Corkie, Old Hickory, Golden Wedding, Old Quaker and the other oldsters are on their way out. Christians in and out of California can help these old makers of tramps, divorces, sorrow and crime make a graceful exit by urging their relatives and friends in California to become concerned and to work and vote for this proposed amendment. If you live outside of California and have any relative or friend in the State, why not sit right down and write each a letter today. Those who live in California can help just now by speaking to all their friends about this movement to bring back Prohibition and put a stop to the disgraceful condition now prevalent.

HENRY RISING.

Los Angeles, California.

NEW YORK FRIENDS CENTER GREETS GEO. BADGLEY ITS DIRECTOR

Editor, THE AMERICAN FRIEND:

On Third day, Sixth Month sixth, a tea to introduce George Badgley, the new Executive Secretary for the Friends Center in New York, attracted an exceedingly interesting group of people. It is an evidence of the growing conviction in the Friendly group in the metropolitan area of New York that there is business to be done by the Society of Friends and that it is necessary to focus the energy of Friends in what is roughly called New York City (meaning also adjacent parts of Westchester County, New Jersey, and Long Island) with a place and a personnel.

Ever since the New York Quakerism Class in the early days of 1900 attracted the interested loyalty of a group of young Friends of the various branches here in New York so that they met once a week all through the winter to discuss the problems incident to their membership in the Society of Friends, there has been a distinct feeling that such a gathering-place as this Center provides was a necessary adjunct to the outreach of the Society of Friends in the world, whether in missions or after the war in the Service Committee activities in Europe.

Nowadays when the Society of Friends has had so much advertising of its activities in Europe, in the coal-mining and share-cropper areas of the United States, and following the World Conference of Friends with our delegation to Africa and China, there is a dangerous publicity value in anything that the "Quakers" do, so that we have proceeded with a good deal of caution and, when in the Summer of 1938 Malcolm Lovell suggested some possible buildings where such a Center might be established it took a great number of meetings and a good deal of consultation to determine upon the present development.

The advent of the World's Fair with its loud cries heard far into the interior, and the possibility of a service for Friends visiting New York at this time, and the appalling problem of the Refugees and how we can do something intelligent with our meagre resources, all pushed us to action now.

We opened the Center with rooms rented from the Twentieth Street Meetinghouse, and a pleasant little office on the ground floor with telephone and reading-room on the second floor has been provided. Anna Curtis volunteered to be in charge of the office until George Badgley could be honorably extracted from his job in Pittsburgh to become our Secretary. Volunteers have done most acceptable work and most of the duty

(Continued on page 294)

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Indiana

THE SOCIAL LIFE OF ANIMALS

BY W. C. ALLEE, PROFESSOR OF ZOOLOGY, University of Chicago

W. W. Norton & Co., New York, 1938. 293 pp., $3.00

When Darwin wrote his epoch-making book on the "Origin of Species" which converted the world to the theory of organic evolution, he presented the struggle for existence as a factor in the natural selection which, he argued, helps to bring about progressive changes.

This idea of the struggle for existence has become a powerful conception in the modern mind. It has too generally been pictured as a competitive struggle, a fight to death, which assures the survival of the fittest, meaning the strongest or most virile forms. This conception of the struggle for existence with the survival of the fittest has been an effective weapon in the hands of the war-making group, and has helped to fasten upon the human mind the war psychology. Those of us who have found this doctrine a hindrance to the promotion of the ways of peace naturally welcome so able a presentation of the facts of cooperation as is found in Dr. W. C. Allee's book, "The Social Life of Animals." Here we have survival by cooperation presented in a convincing way.

It is a satisfaction to have this whole subject of the cooperation among animals presented by a man who has shown great resourcefulness in experimentation and wide observation in nature; a man who has for more than thirty years been in vital active touch with students and with a wide range of active investigators. To have the world's literature on this subject reviewed by a man with such a background, who can weigh the evidences and introduce his own observations and experiments, gives one a comprehensive view and an unusually satisfactory insight into this important field. Indeed one gets the impression that one is not only reading a discussion of a subject, but that one is being introduced to a life which has been devoted over a long period to progressive research in a rather neglected but philosophically significant field. We see the man working with enthusiastic students and collaborators. We observe a fine sense of humor enlivening and making human an extensive field of scientific investigation. We discern a progressive plan of research unfold in the mind of a scientist. These biographical elements make the book something more than a scientific treatise.

In addition to this contribution to a practical philosophy with its biographical element, we call attention to the many facts concerning animal life and group relationships, which give the book a value quite apart from the larger interests we have presented.

We may suggest that Dr. Allee's Quaker background and his active life in the Society of Friends have, no doubt, influenced his choice of a field of study. He has at least done what we might expect a good Quaker biologist to do. So we may claim a little Quaker contribution to biological research and thought.

RAYMOND BINFORD.

Guilford College, N. C.

PACIFIST HANDBOOK

QUESTIONS AND ANSWERS CONCERNING THE PACIFIST IN WARTIME

Issued by seven church-related Peace Organizations. $.10

A "Pacifist Handbook," outlining various courses of action open to conscientious objectors both in time of war and in time of peace, has just been published under the auspices of seven leading church-related peace organizations.

The 48-page pamphlet, written in question and answer form, points out in an introduction that "pacifists must be ready to face the problems which their resistance to participation in war will present."

Defining a conscientious objector as "any person, whether called to military service or not, who refuses, because of his firm convictions, to support his country in the conduct of a war, or to profit, directly or indirectly, from the war," the handbook also includes in this category "pacifists," "religious pacifists," and "war resisters"—those who are opposed on principle to all war, "whether it is defensive or offensive."

The handbook goes on to list various pledges, statements, and covenants used by the different groups of conscientious objectors as an illustration of the various approaches to the problem of war resistance.

"The one who waits until the outbreak of war to make up his mind whether to take part," says the handbook, "will be open to all the propaganda which is let loose at that time and be compelled to base his conclusions on misinformation."

Of its more than sixty questions and answers the handbook states that "in the last analysis the answers must be personal. Each objector has his own combination of practical, ethical and religious reasons. Also, those who oppose all wars will have a different outlook from those who wish to judge each war on its merits. The purpose of this handbook is not to secure uniformity of action among all pacifists, but to make it possible for them to understand and aid one another, whatever may be their differences."

Under separate headings the handbook treats of "Conscription and the Conscientious Objector," "Conscientious Objectors in the World War," "Conscription in the Next War," "The Conscientious Objector in the Next War," "The Conscientious Objector in Peacetime," and "Non-Violent Resistance."

According to the handbook the number of pacifists in the United States totals more than 1,000,000 persons.

The pamphlet was issued by the American Friends Service Committee (Peace Section), the Board of Christian Education of the Church of the Brethren, the Fellowship of Reconciliation, the Friends Book Committee, the Methodist Church (General Conference Commission on World Peace), the Mennonite Peace Society, and the Women's International League for Peace and Freedom.

This timely pamphlet may be had from Friends Book and Supply House, Richmond, Indiana.

CONTRIBUTION OF FRIENDS TO EDUCATION IN INDIANA

BY ETHEL HITTLE MCDANIEL

Indiana Historical Society, 113 pp. $1.00 (Distributed by Friends Book and Supply House, Richmond, Indiana)

To all interested in an important phase of our nation's history, as focused upon a pivotal Mid-Western State, we commend this compact monograph. That it bears the imprint of the Indiana Historical Society, by which it is published, is indicative of its authenticity and merit. It is an attractive volume, well edited and well printed. Ethel McDaniel is a a member of Indiana Yearly Meeting, residing at Wilkinson, Indiana. Her history was first prepared as a Master's thesis and was later expanded to its present form.

"The Contribution of the Society of Friends to Education in Indiana," is the story of the Friends' educational program in Indiana and the history of the elementary and secondary Friends schools. It tells of the pioneer schools—the log buildings, the play-time and work-time, the scholars and schoolmasters—and of their gradual evolution into the better schools and academies of the later periods.

First to be established by Friends were

the little schools which taught the "three R's". Sometimes they were little log rooms beside the meetinghouse, sometimes they were in the meetinghouse itself and sometimes they were in the house of a Friend or even in a new shed or barn which had not yet been converted to its original purpose.

The types of schools, their supervision by committees of the meetings, the school buildings, the equipment, the scholars and the schoolmasters, the teaching and classes, their amusements and games are all reviewed. The texts used are mentioned and a list of well-known teachers given. Short individual histories of all these elementary schools which could be located are given, as fully as space would permit.

Friends' educational system had a much more flourishing history in its development of the higher branches—the academies. The individual histories of these academies are given in a concise form. A short history of Earlham College is also given.

After a resume of the educational system of the Friends, the decline is shown, first in the elementary system which was gradually absorbed by the state schools. The state schools and school system were much influenced by the Friends' schools and were directed by able Friends. The academy period finallly came to an end, in the not so far distant past, but not as naturally and painlessly as did the elementary period.

The Friends' elementary and secondary schools came, rendered a great and lasting service and disappeared over the horizon of history—but their influence still shines in the lives of thousands who directly felt their influence.

IF YOU ARE VACATIONING IN NEW ENGLAND

The Fellowship Council with the kind assistance of Lelia Marstaller and Harold N. Tollefson of New England, has assembled a list of Friends meetings in Massachusetts, New Hampshire, Rhode Island and Maine. A cordial welcome is extended to Friends and other persons vacationing in New England this Summer to visit these meetings and get acquainted with members. Write to the Fellowship Council, 20 South Twelfth Street, Philadelphia, Pennsylvania, for your copy of these meetings and plan to visit as many as possible while on your vacation.

QUAKER TOURIST HOMES ARE LISTED

A list of some Quaker Tourist Homes has been compiled and may be obtained from the Fellowship Council, 20 South Twelfth Street, Philadelphia, Pennsylvania.

CARTHAGE CELEBRATES ITS CENTENNIAL

In a constructive, well planned program, Carthage, Indiana, Meeting celebrated its centennial anniversary from June 21 to 25 inclusive. The main auditorium of the church was crowded at each session. The pastor, Murray S. Kenworthy, presided at all gatherings and introduced the speakers and appointed guests from other meetings.

At the first session held on "fourth day" evening, Robert E. Cope, pastor at New Castle, conducted the devotional period. A playlet portraying the founding of the meeting was given by characters dressed in Quaker costumes of that day. The scene represented a business meeting in Walnut Ridge, which gave Carthage Friends east of Blue River the privilege of organizing a monthly meeting of their own. Nathan Pickett, a former pastor, now of Bloomingdale, gave a spiritual message on church extension.

On Thursday evening, Homer G. Biddlecum, pastor of the parent church and Charlottesville meeting, led in the devotions. A play, conveying the struggle which the members of the choir had in introducing a musical instrument into the church, was ably presented. The epilogue was given by a member of the choir, telling of their experience in placing a secretly borrowed organ in the church late one evening just before a Thanksgiving entertainment. After a consultation with the Elders, one of them went out to the hitch-rack and from his phaeton brought in a laprobe and covered the organ. When a request was finally granted to use an organ during an Indiana convention of Christian Endeavor which had been invited to meet in the local Friends church, all differences were soon over. James R. Furbay of Marion followed with a splendid talk on the place of music in religious experience. The Misses Carolyn and Helen Furbay gave a piano and violin musical selection which appropriately closed this program.

On Friday evening Charles S. Dudley, former pastor, now of Lewisville, gave the devotions. Rupert Stanley, a native of Carthage, who with his first wife, Helen McCorkle Stanley, deceased, spent many years as missionaries in China, gave an enlightening message on missions in that country. Preceding his talk a play was given in which some personal character of the long ago who were especially interested in missions were easily recognized by the older members.

Parvin W. Bond, pastor of Greenfield, Indiana, meeting led the devotional period Saturday evening, stressing the importance of the younger generation perfecting the work begun by their forefathers. In the playlet presented, a demonstration was given of an old-fashioned Sabbath School class, the young pupils being costumed in harmony with that day. Cecil E. Haworth, pastor of the Friends meeting in High Point, North Carolina, gave the message on the importance of the Sabbath School and the interesting history of the founding of these schools in 1872. Cecil and Esta Haworth and two children received a hearty welcome.

At the Sunday morning meeting for worship, the devotions were given by Walter C. Woodward, Chairman of the Permanent Board of Indiana Yearly Meeting and Editor of THE AMERICAN FRIEND. Charles O. Whitely, who was the former pastor at Carthage from 1903 to 1912, gave an inspiring message, the church being filled to its capacity.

The array of food presented at the noon hour included the requested corn pone, fried and baked peach turnovers and sheep sorrel pies, as was an old custom. In the center of the dessert table was a large decorated cake with the centennial dates in color. All enjoyed renewing former friendships and acquaintances until Murray Kenworthy began ringing an old school bell for the next and last session. The choral club favored the large audience with a special musical number and W. Bruce Hadley, pastor of the First Friends Church in Richmond, gave the devotional service, after which Murray Kenworthy read some sketches from his booklet, "Brief History of Carthage Friends Meeting." All descendants of charter members were asked to stand when the forefather's name was called. A total of sixty-nine descendants were present. All meetings were closed with silence and the traditional hand shake.

The register shows that four hundred and forty-one visitors from nine States were present, representing forty-one towns and cities. Many who were present did not register. Included in the list were nineteen ministers.

Life for every one of us is a stormy voyage with cross-currents which are apt to sweep us out of our course, and an occasional tempest that might wreck an ill-managed vessel. He is fortunate who has a good compass, but he is also wise who is careful to adjust his compass; and as a vessel goes into a quiet bay to test the compasses before venturing on the ocean voyage, so should a man return frequently to the gospels, and learn at the feet of Christ the way of life everlasting—JOHN WATSON.

QUAKERDOM · AT · LARGE

Errol T. Elliott, pastor of the First Friends Church of Indianapolis, and chairman of the Executive Committee of the Five Years Meeting, has been made President of the Indianapolis Ministerial Association.

* * * *

William J. and Flora T. Sayers of the Friends Memorial Church at Muncie, Indiana, accompanied by their daughter, Esther, of New York City, are planning to leave for Long Beach, California, within a fortnight where they will visit Albert Small and wife, the latter being a sister of Flora Sayers.

* * * *

John H. Furbay, who with his wife and young son returned some months ago from Liberia, has accepted appointment as Professor of Education in Mills College, Oakland, California. He and his family have been visiting recently with his brother, James R. Furbay and wife and three daughters at Marion, Indiana.

* * * *

Following an extended period of relief work in Spain involving "various exploits, expeditions and experiences," including perils by land and by sea and perils of "bombs bursting in air," S. Emily Parker has returned to her native heath unscathed and unbowed and is at home for the present at Richmond, Indiana.

* * * *

Sunday, July 2, marked the Golden Wedding anniversary of Edwin P. and Peninah H. Trueblood of Earlham College and Richmond. In the afternoon a tea in their honor was given at West Richmond meeting, of which they are charter members and to which they have always given themselves unstintedly. In token of the occasion they were presented with fifty yellow roses.

* * * *

As much deserved recognition for his monumental work in compiling and publishing the Encyclopedia of American Quaker Genealogy, William Wade Hinshaw of Washington, D. C. has recently been made a Fellow of the Institute of American Genealogy. In citing him for the honor, the Director of the Association in speaking of his "splendid work in this field" says it "will remain a more enduring monument than granite."

* * * *

Marvin H. Jones, Principal of Friendsville Academy, Friendsville, Tennessee, who with his wife has been visiting at her former home near Newton, Iowa, is in the Newton hospital with a badly broken leg as the result of a runaway accident involving him and his father-in-law, J. M. Hammer. He will not be able to return to Friendsville before the last of July and those wishing to communicate with him in the meantime are asked to address him at Newton, Iowa, Rural Route 1.

* * * *

Religious News Service announces that a Tolerance Campaign is to be launched soon in Philadelphia when the five major daily papers and seven radio stations of the City of Brotherly Love will begin publicizing a series of tolerance statements by distinguished Philadelphians. The announcement indicates that the program is being planned primarily to offset anti-Semitic propaganda. The Race Relations Committee of the two Philadelphia Yearly Meetings of Friends is credited with initiating the campaign.

* * * *

Gervas A. Carey, who retired this year as Dean of the discontinued Graduate School of Religion at Friends University, has accepted an urgent call to become pastor of the Friends Meeting at Newberg, Oregon, Carl F. Miller, who has served the Newberg Meeting for several years, having resigned. After spending the summer at his old home near Jonesboro, Indiana, Gervas Carey and his wife will resume their work at Newberg the first of September. We say resume inasmuch as he served the meeting as pastor for a short period some ten years ago. Their daughter, Elizabeth, is engaged in library work at Salem, the capital city of Oregon.

* * * *

Sylvanus and Emma Haworth of Star, Idaho, have been married for forty-nine years. As a pre-golden wedding anniversary tour they started out a few weeks ago on a trip which will virtually encircle the United States, and visited with Richmond Friends, June 19 and 20. In the family of Emma Lewis Haworth, a sister of Rosa Lewis of Penn College fame, there were eight children and the same number in the family of Sylvanus Haworth. As was very fitting and proper, our Idaho Friends have eight children, all of whom they hope to see on this trip along with visiting both world's fairs. One of their children is Cecil Haworth, pastor of the Friends Church at High Point, North Carolina.

* * * *

As many readers know, Emory J. Rees, veteran worker on our Mission field in East Africa, has for some years been located with his wife and two children at Urbana, Illinois. Their daughter Dorothy, and son Keith have apparently made most of their opportunities at the University of Illinois, from which both have graduated. The former specialized in nutrition and is now Administrative Dietitian at the State Hospital at Dixon, Illinois. In this capacity she is responsible for feeding the 4,000 persons who make up the patients and the staff. Keith evidently has his father's aptitude for language. He was granted a scholarship in German last year from the University, from which he received his M.A. degree one year ago. He has just passed his preliminary examination for his Ph.D. For next year he has received the Ottendorfer Fellowship from the University of New York for a year of travel and study in German universities. He plans to sail in August with Munich as his destination for the first semester's work.

NEWS OF OUR MEETINGS

Noblesville, Indiana, Friends rejoice that William J. Cleaver, their beloved pastor, and his wife will remain with them for another year. During the past five years the meeting has grown both in attendance and in unity under their able leadership. William Cleaver has been chosen to serve as president of the Ministers and Workers Conference of Western Yearly Meeting to be held in 1940.

* * * *

An all-day meeting of the Ministry and Oversight body of West Branch Quarterly Meeting, Indiana Yearly Meeting, was held on Tuesday, June 20, to consider "The Task Before Us." Major topics for consideration were: (1) Facing Ourselves, (2) Facing the Community, (3) Facing the Future. Fred E. Smith, Quarterly Meeting Executive Superintendent, who voiced the concern for these sessions, presided during the day. A basket dinner was served in the church basement at the noon hour.

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The annual Church Vacation School was held at Ludlow Falls, Ohio, June 5 to 16, inclusive, with an average attendance of forty-one pupils enrolled in the Beginner, Primary and Junior grades. One of the outstanding features this year was the Spanish Suitcase project in which the children took great interest as shown by the numerous gifts which filled the case to capacity. The offerings of the boys and girls purchased the Suitcase and provided the mailing charges. A public program and exhibit

of handwork was presented on Sunday evening, June 18.

* * * *

Philip Jacob, representative of the Peace Section of the American Friends Service Committee, and six Friends from Richmond, Indiana, Ruth Binns, Eleanor Dilks, W. Bruce Hadley, William E. Berry, H. Randolph Pyle and Chase Stevenson, met with twenty-two Friends of Wilmington on Friday, June 16, to discuss plans for regional and local Peace conferences. Plans were made for a conference to be held in Wilmington sometime in September or October.

* * * *

Wendell Hansen, pastor of the Minneapolis, Minnesota, Meeting, through a concerted attendance campaign has effected a noticeable increase in attendance at Sunday morning meetings for worship. Some new members have also been received. A financial campaign is being planned as well as one for the improvement of "house and grounds." Wendell Hansen will spend a part of the summer in study at Grinnell, Iowa, leaving his capable wife, Bertelle, at the helm.

* * * *

A very heartening Recognition Service was held on Sunday morning, June 11 at Friends Memorial Church, Muncie, Indiana, for this year's High School and College graduates in the meeting who are Friends. Fourteen young people faced the pastor, William J. Sayers, who brought a splendid message on the opportunities and obligations which became theirs through this "commencement" of a real Christian life. Muncie meeting feels a just pride in the fact that many of her graduates were honor students.

* * * *

Marshall County, Iowa, Religious Education Council recently held a community leadership education school in which seventy-four were enrolled. The meetings were held in the Marshalltown Friends church with the pastor, Carl D. Byrd, teaching the class in "Understanding the Pupil." Nine Marshalltown Friends participated. . . . Recently the C. E. groups reorganized in this district and Russell Harding was elected vice-president, Della Franklin, treasurer, and Leonard Wines, pastoral counsellor. . . . Edward Mott of Portland, Oregon, recently held a week's series of meetings which proved very helpful in the teaching on bringing in the kingdom of God.

* * * *

Albert Martin, formerly of the Friends Center in Berlin, stopped in Wilmington, Ohio for two busy days, May 20 and 21, on his way to Scattergood Hostel in Iowa. He spoke on Sunday morning at the Friends meeting on the German refugee work and in the afternoon he addressed a Yearly Meeting gathering on the contribution of Friends in Germany. He also talked Sunday evening at Wilmington College Vesper service and Sunday night at Selma, Ohio. On Monday morning he addressed the Wilmington High School students after which he left for Cincinnati where he spent the evening with Robert Jones, pastor of Friends Church, and Wilbur Fowler, pastor of the Westwood Methodist Church.

* * * *

Bangor Quarterly Meeting, held at Bangor, Iowa, May 26 to 28, began on Friday morning with a workers conference in which the recent annual Mission Board meeting was reviewed by Carl D. Byrd. This was followed by a period in which the Bible School work was considered, with Neta Roe of Marshalltown in charge. Others contributing to the program were Esther Savage, Orval Dillon and Lewis Savage. Carl Byrd gave the Saturday morning message, following which Wendell P. Maulsby presented the work of the Peace and Service Committee. Glenwood Stanley, pastor of the Indianola Friends meeting spoke to the C. E. group in the Sunday afternoon rally, at which time the banner for attendance was presented to the Marshalltown group.

* * * *

Members of Friends Memorial Church in Berkeley, California, hope that Friends visiting "Treasure Island" to see the Fair will also visit their meeting and make themselves known. They promise a cordial welcome and an opportunity to hear some good preaching by the minister, Gorman Y. Doubleday. . . This meeting has two societies of young people, and their earnest spirit and helpfulness in the various meetings is deeply appreciated. The younger married people and the unmarried men and women recently entertained the mothers of both groups with a delightful program in charge of Betty Coffin. . . . The Quarterly Meeting Women's Missionary Union was held in Stockton, California, May 25. The principal speaker was Helen Kersey Ford, who, with her husband, Jefferson Ford, is on furlough from Africa.

* * * *

Kokomo Quarterly Meeting, Western Yearly Meeting, was held at New Hope meetinghouse, beginning on Friday, June 16. The morning session on Ministry and Oversight began at 10:30 with song and prayer, after which an inspirational service was held, the theme of which was "Salvation by Elevation." Very satisfactory reports of the spiritual condition of the meetings of the Quarter were given at the afternoon session. The subject of "Peace" was ably presented by Leota Toole of Hazel Dell meeting, followed by an interesting discussion. Luther Addington, pastor of Courtland Avenue Meeting in Kokomo, preached the sermon on Saturday morning. At the afternoon session, Emory Dill of the United Brethren Church spoke on "Stewardship." A resolution was approved authorizing the members of all monthly meetings to send a petition to our Senators requesting them to give favorable support to the Capper Bill, which would prohibit radio and newspaper advertising of beer and liquor.

* * * *

Canby meeting near Casey, Iowa, sat up and took notice on June 15 when the meeting entertained Nora Craven, member of the Religious Education Committee of Iowa Yearly Meeting. She is in charge of that portion of the work known as "Religious Culture in the Home." Following musical selections, and Scripture reading and prayer by George B. Evans, pastor of the meeting, Nora Craven opened her heart to us in a strong plea for right training of children on the part of parents. She showed the books prepared by the Board of Christian Education and secured orders from several present. A social hour followed the talk at which time refreshments were served. About seventy-five were present. Canby meeting is in the open country and draws from surrounding territory. Members of Ladies Aid groups in the area were invited and some were present. Canby Ladies Aid Society is a live group that meets every week through the year.

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Recent activities at Fountain City, Indiana, meeting include: an illustrated lecture on Africa by Merle L. Davis one Sabbath evening; a unified service on Mother's Day in which those of all ages took part; a social for mothers and daughters; Memorial Day union services; the presentation by a group of Earlham College students of a play representing the time of darkness at the crucifixion; Children's Day service; and a two-weeks Vacation Bible School with an enrollment of seventy-six. We are feeling the loss of four of our members during the past month, all under fifty years of age. . . . At New Garden Quarterly Meeting the last of May we were favored with two good sermons: the first by W. Bruce Hadley, pastor of First Friends Church in Richmond, and the second by Milo S. Hinckle, our Yearly Meeting Executive Secretary. The time of holding our Quarterly Meeting was changed to the third Saturday of the first, fourth, seventh and tenth months in order not to conflict with the time of other Quarterly Meetings.

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The attendance at Ackworth Quarterly Meeting (Iowa Yearly Meeting) held at Smyrna, May 27 and 28, was the largest in several years. The meeting was favored in having Samuel Jackson of

New Sharon, former pastor, as speaker, bringing a message of peace on Sunday morning. Other visiting ministers were Richard R. Newby, Everett Davis, and Elmer and Alta Ditch. During the business session on Saturday afternoon Minnie Zelliot and Sylvia Davis gave interesting information regarding the Scattergood Refugee project at West Branch. Saturday evening after a social hour the young people gathered to discuss "The Key to Peace." Excellent short talks were given by a number of the group. The spiritual message given during the sessions by Richard R. Newby were deeply appreciated. Under the capable leadership of Luella Wood, the Junior Quarterly Meeting was well attended and proved to be quite successful. A marked sense of the presence of the Lord was felt throughout the sessions of this Quarterly Meeting.

INTRODUCING NATE SHOPE TO FRIENDS AT LARGE

Among the graduates of Otterbein College on June 18 was Nathaniel Hawthorne Shope, better known to his friends as Nate Shope. Following his service in a number of Young Friends camps last Summer, as a recreation leader representing the Board of Prohibition and Public Morals of the Five Years Meeting, Nate has recently become a convinced Friend. He will attend Young Friends camps this Summer in Western, Iowa, Indiana and Wilmington Yearly Meetings.

The Board has arranged for him to do extensive work in the field of alcohol and narcotic education during the next school year within the limits of Iowa, Nebraska, California, North Carolina and Baltimore Yearly Meetings. He will visit public schools during the day, reaching our younger Friends and their associates, have dinner meetings with the young people, and hold a public meeting each evening. Nate is an athlete of high reputation, trained as a teacher under Raymond E. Mendenhall, Director of Teacher Training at Otterbein College and Chairman of the Five Years Meeting Board of Prohibition and Public Morals. He has declined attractive offers as a coach in the public schools in order to give a year of service to our Quaker communities.

During the last year he has frequently spoken in the public schools of Ohio with the cooperation and under the direction of Professor Howard E. Hamlin, who is well known to many Friends because of his earlier field work for the Board.

It is the belief of the Board that the young people of today are ready to listen to scientists and athletes on the subjects of liquor and tobacco. They are very little moved by the appeals which were formerly found effective. On the other hand, the work already done by Howard E. Hamlin and Nate Shope gives abundant evidence that the modern youth can be reached when the proper approach is employed.

McFARLANDS ARE HONORED AT WHITE PLAINS

The Sunday School of the White Plains, North Carolina, Friends church honored their pastor and wife, Lewis W. and Pearl McFarland, Sunday, June 5, in commemoration of their fortieth wedding anniversary and Lewis McFarland's sixty-second birthday.

Classes showered them with gifts, and words of appreciation were expressed for their untiring work in the White Plains meeting, in Surry Quarterly Meeting and in North Carolina Yearly Meeting. At one o'clock they were honored at a luncheon in the home of Gaston and Christina Christian.

Lewis and Pearl McFarland came to North Carolina from their home State of Indiana in 1913 at a call from High Point Friends church. They were there for three years when Lewis McFarland was called by North Carolina Yearly Meeting to become Superintendent and held this position until 1936, a period of twenty years.

On retiring from this strenuous position, Lewis McFarland sought rural church work in preference to city churches which were seeking his services. He had resided at White Plains for the past three years serving as pastor at Westfield meeting in Surry County, and Harmony Grove in Yadkin County, as well as at White Plains. He has given freely of his time, efforts and energy in the pastoral obligations of these churches. He has promoted the rebuilding of Westfield and White Plains meetinghouses and the beautification of the grounds as well as making plans for improvement on the building and grounds of Harmony Grove. The churches have grown both in spiritual conditions and membership during this time and the religious life of each member has been affected.

Pearl McFarland has been a faithful helper to her husband and has been especially active in Sunday School, Missionary and Christian Endeavor work. She is a capable public school teacher and has been teaching for the past three years in the White Plains school.

HADLEY HAS OWN VACATION BIBLE SCHOOL

As a result of preparation messages by the pastor, Bernice O. Riddle, and by Austin Osborne, on the fundamentals of the Christian faith and life, and of the Vacation Bible School, Hadley, Indiana, Meeting received eight new associate members, three advanced from associate to active members and three as active members by request, on Children's Day, June 4. All were presented New Testaments by the Sunday School.

The Hadley Sunday School has proven that Vacation Bible School may be a success even in a small school. For several years this group has cooperated with Amo School, but transportation was a problem so they decided last year to try a year at their home school. This proved so satisfactory that they adopted the same plan this year, with an attendance ranging from thirty to forty-three. The little tots were handled separately and their activities were along kindergarten lines while the older groups studied and dramatized scenes from the Bible. All classes had devotional and music periods each day and also studied pictures of the old masters.

On Children's Day the group presented their candlelight service which was very beautiful and impressive.

WELCOME TO WEST BRANCH QUARTERLY MEETING

For more than 130 years the Friends of West Branch Quarterly Meeting, in Miami County, Ohio, Indiana Yearly Meeting, have been meeting each quarter "to transact such business as might come before it" and to participate in the social and spiritual fellowship that such occasions always afforded. From 1803 to 1807, 1,418 members were transferred by certificate from sixteen Monthly Meetings in North Carolina Yearly Meeting to West Branch Monthly Meeting. Among those who came we find the names of Ballinger, Brown, Coate, Coppock, Elleman, Evans, Furnas, Hasket, Hollingsworth, Jay, Jenkins, Jones, Kelley, Mendenhall, Petty, Pearson, Pemberton, Macy, Thomas, Hoover, and many others whose names are familiar to Friends throughout the West.

At present the Quarterly Meeting is composed of three meetings, located within three miles of each other: West Milton, with Fred E. Smith, Ludlow Falls with Marie Cassell, and Center with Orval Fisher of St. Marys, Ohio, as ministers, respectively.

While time has made its usual changes, there is still a live group of Friends here, interested in the development of Quakerism and the Kingdom of God. At each session of the Quarterly Meeting some outstanding leader is brought in to present the Gospel message as related to the larger outreach of the church. Within the past year Percy M. Thomas, Field Secretary of the Five Years Meeting, gave us a vision of world service. Raymond E. Mendenhall, Chairman of the Prohibition and Public Morals

Board of the Five Years Meeting, conducted a three days Temperance Institute. Milo S. Hinckle, Executive Secretary of Indiana Yearly Meeting, brought a strong message on Christian Stewardship. On June 20 the Meeting of Ministry and Oversight spent the day in conference, studying our local problems under three heads: Facing Ourselves, Facing the Community, Facing the Future. A cordial invitation is given to traveling Friends to turn aside and visit the meetings in this quiet Quaker community.

SALEM COUNTRY MEETING ENJOYS HOMECOMING

To tone them up, those who are inclined to become discouraged over the future of our country meetings should visit Salem Meeting in Indiana Yearly Meeting. Belonging to Whitewater Quarterly Meeting, its meetinghouse is located in a pleasant grove in the open country two or three miles southwest of Liberty, Indiana. In keeping with their annual custom, Salem Friends had their homecoming program on Sunday, June 18.

By ties of kinship and friendliness, Salem and West Elkton, Ohio, meetings belonging to the same Quarterly Meeting, have long been closely related and are accustomed to attend each others homecomings almost *en masse*. On this day, however, the rain descended almost in torrents so that few of the West Elkton Friends got over. The ardor of Salem Friends seemed nowise dampened by the flood for they turned out almost to a member. While it was impossible to partake of the bountiful dinner under the spreading trees, the ample accommodations provided within recent years in the addition of a dining room and kitchen to the meetinghouse made it possible for all to enjoy the dinner inside with plenty of room and much sociability.

At the morning meeting for worship the Editor of THE AMERICAN FRIEND spoke. R. Aaron Napier of Winchester, whose associations with Salem Meeting are long and intimate, was to have spoken in the afternoon. During the noon hour, however, a telephone message was received to the effect that he had met with an auto accident on the way, and although not seriously injured could not keep his appointment. Incidentally, it seemed a bad week-end for Quaker preachers in eastern Indiana. On the same day Adam H. Flatter, pastor at Lynn, suffered a head-on collision on his way to speak at Dublin meeting, and about the same time Truman C. Kenworthy of Richmond was the victim of a minor accident in which no one was injured. As a ready substitute at hand for Aaron Napier, Elliott Janney spoke acceptably, he and Catherine Janney and their young son, Fritz, being present as members from Oxford, Ohio. A few years back Elliott had served the meeting as minister for some time. As already announced, he has been appointed to the Faculty of Western Reserve University at Cleveland as Professor of Adult Psychology. His was, therefore, somewhat in the nature of a farewell message, although he assured Salem Friends that they intended to keep their membership at Salem and would hope to return occasionally. Several musical numbers were enjoyed during the day.

E. L. Portis of West Elkton is now serving Salem meeting as its minister. Though busily engaged at his vocation at home during the week he is able to minister constructively to the spiritual needs of Salem Friends. One who has been accustomed, as has the writer, to visit this meeting now and then over a considerable number of years, the absence of several substantial members of the past is noted with regret. On the other hand there is much encouragement in the way in which their places have been taken by others, including some of the quite young Friends who are accepting responsibility in a way which speaks well for the future.—W. C. W.

COLLEGE YOUNG FRIENDS IN LOS ANGELES AREA

These news notes have to do with the Young Friends Advancement Committee of Southern California.

The Friends group at the University of California at Los Angeles held their last meeting for the current school year on May 24. The officers for the coming year will be Raymond James, son of Glenn James, Professor of Mathematics at the University and editor of *Peace Digest*, and Walter Gruen, a refugee from Germany who spent two years at Ayton, Friends School, at Yorkshire, England.

The Los Angeles City College Quaker group met on June 1. Their officers will be George Lindner, a member of the Brethren Church, and Otsuki Fumiko, a member of the Friends Church of Norwalk, California.

Friends at the University of Southern California met on June 6 for luncheon. As in the case of other groups, the future was discussed. Officers agreed upon were Robert Fulton of the Ramona Park Friends Church, and Iris Cummings, who is not a Friend, but a friend of Friends.

The three groups met together for a joint picnic at Griffith Park in Los Angeles on May 27, thus strengthening bonds between campuses as well as within each group.

Among the speakers for the past year were J. Mahlon Harvey of Whittier College, and Friends Center, Paris; Bill Hare, Student Peace Service Secretary; and Dr. William C. Bruff, Chairman of the California Camp Committee. Being members of the University Religious Conference, the groups had opportunity also to study the Jewish and Catholic faiths and so to gain a fuller knowledge of various aspects of religion.

The Pasadena Young Friends Forum will continue to meet on the first and third Sundays of the month. They have been studying the needs for social service in and around Pasadena.

NEWS FROM EAST WHITTIER CALIFORNIA

A Children's Day program was given by the wee tots of the Bible School on June 11, and as usual was much appreciated by their elders. Following the program, nineteen members were welcomed into the meeting in a recognition service, fourteen of whom were children and young people.

Cora Kershner, speaker for California Yearly Meeting's committee on Prohibition and Public Morals, addressed the morning meeting for worship on Sunday, June 4. She also talked before the Junior and Adult departments of the Bible School.

J. Mahlon Harvey of the Whittier College faculty gave an interesting talk at the Parent-Teachers Association supper meeting recently. Having spent eight years in Europe in research work, he spoke from personal knowledge on conditions there.

Marie B. Otis, in company with other executive members of the Woman's Missionary Union of California Yearly Meeting, recently returned from a nine-day tour visiting those missionary societies of the Yearly Meeting lying northward from Bakersfield. One day was spent at the mid-year missionary conference at Stockton.

The Boys' clubs, sponsored by the Y. M. C. A. of the county and under the leadership of our Men's Brotherhood, celebrated "Mother's Night" with thirty-eight present. Archie Raitt, Secretary of North Orange County Y. M. C. A., gave an excellent talk to the boys during the evening's program and led in the community singing. Each boy introduced himself and his mother. An interesting program was given by the lads, including a report on hand-craft work of the Clubs.

An excellent "Mother and Daughter" party was given in the social hall by the Woman's Missionary Society at which 125 were present. The program included the devotionals, musical numbers, greetings from mothers to daughters and response by the daughters. Bouquets were presented to the oldest and youngest mothers present.

East Whittier's first "Church Night" was recently celebrated. A basket supper

in the church dining room was followed by the monthly business meeting of the church. About sixty-five were seated at the tables with the pastor, Moses T. Mendenhall and his wife, as the charming host and hostess. Monthly Meeting was opened by a devotional period conducted by the pastor assisted by several others to whom topics had been assigned. A call was extended to Moses Mendenhall to remain for another year as pastor and many expressed appreciation of his earnest and untiring ministry among us.

NEW YORK FRIENDS CENTER

(Continued from page 287)

of the Executive Secretary will probably be to coordinate helpfully their activities.

In George Badgley, a young man comes to us, the product of our own Yearly Meeting's membership. Born in Dutchess County, he attended our Oakwood School, then Earlham College and the Springfield Y. M. C. A. College, and has been having experience in social work in Pittsburgh. He comes not in any sense as a pastor but acting as he does as a working hand for the many types of friendly thought in and about New York, it is hoped that his service will fit into the Friendly picture on broader lines than any we have had in New York hitherto.

Eleanor W. Taber is the Chairman of the Sub-Committee in charge of the Center. The Executive Committee is made up of representatives from nearly all the meetings in the metropolitan area. C. Marshall Taylor is the Treasurer and we have adopted as one of our definite regulations a hope that the Center will be financed with monies not now flowing in Quaker channels. Not that we object to well-authenticated Quaker money but we want the Center to be a support to and not a drag upon the work of our meetings, and the American Friends Service Committee, for we are in some sense representative of all types of Quaker activity.

We ask for our Center the tolerant interest and enthusiasm of every type of thinking Quaker.

L. HOLLINGSWORTH WOOD.

SEATTLE FRIENDS ENJOY THE STEERES

Interesting people come and go at the Friends Center in Seattle. All leave their impression but some leave so much of themselves and their talents that the uplift from their passing makes itself felt for a long time after they have gone.

Such was true of Douglas and Dorothy Steere of Haverford. Douglas Steere was again the principal leader of the Northwest Student Y. M. C. A. and Y. W. C. A. Seabeck Conference on Puget Sound near Seattle. He was kept so busy between Seattle, Portland, Bellingham and Seabeck that he had only Sunday, June 18, at the Center, where he attended meeting for worship in the morning and lectured in the afternoon to a crowded house.

Dorothy Steere spent the week in Seattle and more people came to know her better. On Friday and Saturday she took the leadership of the Junior Young Friends Camp held this year on Lake Washington. She also attended meeting for worship on Sunday with the University group where her presence and service were much enjoyed.

This frequent though brief ministry of visiting Friends does a very great deal to advance the work in outlying regions and is, we feel, a distinctive Quaker method proven by time and results to be in itself a field of real service.

FLOYD W. SCHMOE.

EDITH LOMBARD SQUIRES

As already briefly announced in these columns, Edith Lombard Squires, widely known poet and author, and gallant spirit, died June 2 at her home in Richmond, Indiana. Together with her husband, Walter Squires, and their four sons and one daughter, she was a loyal member of West Richmond Meeting.

Beginning her literary work in middle life, she quickly gained recognition, and particularly for her gift in verse. Some years ago appeared her first volume of poems, "Sails that Sing," and very shortly before her passing there appeared her second volume, "Luminous Dust." She was also the author of numerous plays. While her literary sweep was broad, she was particularly effective in holding aloft the torch of peace in vigorous verse. Through her contributions she was known to the readers of a score and more of periodicals in this country. Edith Squires was a member of the Indiana division of American Pen Women, and was formerly Poet Laureate of the Indiana Federation of Clubs.

To speak of her literary attainments, however, is to give a very inadequate picture of Edith Squires the woman. Difficult as that is to do, we feel that this has been well attained in the following tribute submitted by another literary Friend, Elizabeth H. Emerson of Las Vegas, New Mexico.

"I remember the first time that I saw her. Her first book of poems had just been published. She was descending a stairway with a friend, talking, I think, of the book. She was rejoicing in her success, and her happiness expressed itself in the shining of her eyes, the lilt of her voice, the quickness of her step—in every part of her beautiful face and fine body. I thought that outside of childhood I had never seen such abundant vitality. Through the twelve years of friendship that followed, I was to learn that her mind moved as swiftly as her feet; that her life literally overflowed in the poems by which she will be best remembered; and that every accomplishment of her own brought no expression or feeling of pride, but only that shining happiness in which I had first seen her enveloped.

"In the busy world in which we live, to sit for an hour undisturbed with a friend seems increasingly difficult. For want of such hours friendships languish and die. Edith Squires was able to shut away the usual interruptions and to find some quiet spot where spirit could meet spirit. Her beauty of soul needed to be matched by beauty of surroundings. She could find it in a far misty view from an Indiana hill-top, or in a red leaf falling at her feet. On a few occasions I shared beauty with her. Those hours are precious treasures.

"There are other qualities which make for friendship, and Edith Squires had them in large measure: absolute sincerity, generosity, joy in another's success, sympathy. Death does not break friendships founded on such foundations. They remain, blossoming again and again like lovely flowers, to sweeten all of life."

ESTHER ROGERS

Esther Rogers passed quietly to rest at St. Petersburg, Florida, April 28, 1939, after spending three happy months in the winter home at Passagrille Beach.

She was the daughter of Samuel Rogers and Achsah Cody, and was born April 22, 1864, in York County, Ontario, Canada, amidst the fertile fields that had been wrested from the wilderness by her forefathers. She was a birthright member of Yonge Street Monthly Meeting, one of the earliest established Friends meetings in Canada.

In her early girlhood her parents took up residence in Toronto where she shared in the care of an invalid mother, and helped to make a home, the hospitality of which will be remembered by many.

From her youth she was active in the work of Toronto Meeting of Friends, leading in the worship of song, teaching in the Sunday School, faithful in attendance, and by her beautiful spirit winning the love of all who knew her. Perhaps it was the blessing that came to her life through this creative work that found expression during the long years when she was unable, owing to physical weakness, to fill her place in public activities. It gave to her the boundless vision for service that carried her sympathies to the far corners of the earth, while at

home she found her joy in sharing with others that they might have pleasures denied her. The simplicity of her life—her love and self-denial—made one feel that it was of herself she gave. When unable to act she found her joy in giving.

"She gave—as in yonder valley the myrtle breathes its fragrance into space.
Through the hands of such as these God speaks,
And from behind their eyes He smiles upon the earth."

"HOW STUDENTS DIFFER"

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GEORGE W. BIRD

George W. Bird was born in Raysville, Indiana, May 22, 1869, the son of John and Anna M. Bird, both from England. He received his education in Raysville and Knightstown schools and was a graduate of the Richmond Business College. In his early life he was in the nursery business with his father, continuing therein until 1910.

Converted in early manhood, he served his home meeting at Raysville for several years, also acting as Superintendent for Spiceland Quarterly Meeting for a time.

In 1895 George Bird was married to Christie Deem of Spiceland, and to them was born one son, Harry D. Bird of Rush County, Indiana, who with the widow, survives.

While living in Raysville he preached for Walnut Ridge, Poplar Run, Economy and New Castle meetings.

Feeling that he should devote more time to the Lord's work, he left the farm in the Fall of 1912, going to Pennville in Jay County as pastor, afterwards serving the following meetings: Portland, Greenfield, Charlottesville and Knightstown in Indiana, and Van Wert and West Milton Meetings in Ohio. Last September he finished seven years of service with the Knightstown meeting.

For twenty-two years George Bird served on the Evangelistic, Pastoral and Church Extension Board of Indiana Yearly Meeting and for twenty years was its Treasurer. He was also a member of the Permanent Board.

One year ago on a trip to California he was stricken with a severe heart attack from which he never fully recovered. His death occurred June 6. The funeral was held June 9 at Knightstown, Oscar H. Trader preaching the funeral sermon, Kenneth Pickering and wife singing. Many others took part with comforting words. Burial was in the family lot at Raysville Friends cemetery.

A man of deep conviction and uncompromising faith, George W. Bird was a vigorous champion of the gospel he preached so faithfully. In his passing, Indiana Yearly Meeting loses a dauntless leader.

ON THE PASSING OF AN INFANT SON

A son, Marsh, born June 2, 1939, to Daniel and Elizabeth Marsh Jensen, Fort Morgan, Colorado, died on the following day. At the little grave-side a brief service was held at which Daniel Jensen gave expression to the following words:

"Little Son—you came for a brief day. We had waited for you with impatience and gladness. Our vision saw you growing merry and strong. All the reaches of personality and human achievement were contained as possibilities in your little body. Our hopes opened into plans for your development. You would have grown deeply into our hearts—but you could not wait. We give you up reluctantly. What you would have become, what you would have achieved, we must now try to be and do for you. We must live larger lives, and you have helped us to do so. You have given us a moment of happy anticipation."

BIRTHS

DICKINSON—At Neffs, Ohio, June 1, 1939, to Edwards and Mariory Dickinson, a daughter, Deborah Dickinson.

JOHNSON—At Minneapolis, Minnesota, June 22, 1939, to Ragner and Esther Johnson, a daughter.

LANE — At Poughkeepsie, New York, May 22, 1939, to Richard F. and Anna B. Lane, a son, Peter Otto.

MARRIAGES

EDWARDS - FURNAS — In the Friends church, Westfield, Indiana, June 25, 1939, Betty Louise Furnas, daughter of Wade and Georgia Furnas of Westfield, to James Isaac Edwards, son of Walter and Maude Edwards of Noblesville. Orval H. Cox, minister. At home in Westfield.

PRICE-LEVERING—At Nashville, Tennessee, June 9, 1939, Emily Virginia, daughter of Mrs. George Camby Levering, to Benjamin Joseph Price. At home, 2413 Garland Avenue, Nashville.

SANDERS-BINFORD—At Butler, Pennsylvania, June 21, 1939, at the home of the bride's parents, Oriel J. and Louise Wilson Binford, Edwin Sanders, Wilmington, Ohio, to Marian Binford. At home after July 1, at Newberg, Oregon, where both have positions on the Faculty of Pacific College.

SWANK-BRADEN — At Ludlow Falls, Ohio, June 4, 1939, Ardis Braden, daughter of Mrs. Estella Braden of Rockford, Indiana, to Mark Swank of Piqua, Ohio. M. Marie Cassell, minister.

DEATHS

BARNETT — At Whittier, California, May 15, 1939, Thomas D. Barnett, aged eighty-nine years, the son of Curtis and Sidney George Barnett. He was born in Indianapolis, Indiana, and at the age of five removed with his parents to Iowa where he grew to manhood. He and his wife, Emma J. Barnett, celebrated their golden wedding anniversary in 1929 at their home in Whittier. A birthright Friend, he was a devoted though unassuming worker in the service of his Master. Surviving are his widow, two sons and one daughter, all living near Whittier.

BINFORD — At Philadelphia, Pennsylvania, May 26, 1939, Elma, daughter of the late Benjamin Hill and Lydia Ann Binford. She was born and spent most of her life near Greenfield, Indiana. A member and elder of Westland Friends Meeting, she was an active worker in meeting, Bible School, W. C. T. U. and for missions. While her activities were confined largely to her meeting and community, her interest and loyalty ranged widely. She was a "pillar" Friend whose steadfastness was an encouragement to all who knew her. In failing health for some time, she died while on a visit with her only remaining sister, Naomi B. Kelsey of Haverford, Pennsylvania. Memorial services were held at Westland Meeting, May 31.

DUNN—At Pasadena, California, June 10, 1939, Eunice Hill Dunn, the daughter of Samuel Bettle and Nancy Newlin Hill of Carthage, Indiana. Throughout her life she was a devoted member of the Society of Friends. Surviving are a sister, Bertha Hill, with whom she lived and two brothers, Edgar N. of Blaine, Washington, and Walter Hill of Knightstown, Indiana. Funeral services were conducted by R. Ernest Lamb, pastor of Pasadena Friends Church.

FARQUHAR—At the home of his daughter, Edith Farquhar Bacon, in Cleveland, Ohio, May 30, 1939, Henry B. Farquhar, aged 75 years, a retired Wilmington, Ohio, business man. His early education was received in Whitewater school near Richmond, Indiana, and he later attended Wilmington College. In 1887 he was united in marriage to Mary Ada Green who preceded him in death. He was a beloved member of Wilmington, Ohio, Meeting and gave his time and talent of music unreservedly to the church he loved. Another daughter, Esther Farquhar of Cincinnati, who recently returned from relief work in Spain, and a son Robert of Philadelphia

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survive. Funeral services were conducted by A. Ward Applegate.

HENLEY—On May 23, 1939, at Carthage, Indiana, Ida S. Henley, widow of William Penn Henley, in her ninetieth year. She was born at Adrian, Michigan, the daughter of Benjamin and Emily Steere. Having received a good education, she taught for some years. While teaching at Carthage she met William Penn Henley, to whom she was married in 1876. To them five children were born, all of whom survive, together with her sister, Florence Henley, widow of Robert B. Henley, of Hartford, Connecticut. An active Friend and devoted Christian, she contributed richly to the work of Carthage Meeting and to the life of the community. For many years she was an influential member of the Evangelistic, Pastoral and Church Extension Board of Indiana Yearly Meeting. Funeral services were conducted at the home by Truman C. Kenworthy.

MARIS—On June 19, 1939, at her home shared by her daughter, Enid Maris, in Kokomo, Indiana, Edith A. Maris, in her ninety-first year. Daughter of John D. and Eliza J. Edwards, she was born near Harveysburg, Warren County, Ohio. She was married in 1867 to Milton J. Maris who died in 1900. A birthright Friend, she was converted in a series of revival meetings held at Russiaville, Indiana in 1886. At the time of her death, she was the oldest member of the Union Street Friends Meeting and the Esther Prichard Bible Class at Kokomo. Her unusually long life was wholly well lived. She is survived by two daughters. Funeral services were conducted at the home by her pastor, Russell E. Rees. Interment at New London cemetery.

MCCLEAN — At Banning, California, June 10, 1939, Caroline Esther McClean, infant daughter of Dr. Charles E. and Esther Trueblood McClean, born June 6, 1939.

MCQUISTON—At Fountain City, Indiana, on June 20, 1939, Olive Hunt McQuiston, aged forty-three years, the daughter of Emmor and Emma Gifford Hunt. She was married in 1920 to Raymond McQuiston who survives together with her two sons, her mother and two brothers. Since the age of ten she has been a constant Christian worker, being at one time active in children's organizations. For four years she taught school, and was ever active in numerous community interests as well as in the Friends Church. She was not only capable but willing beyond her strength and will be greatly missed in the entire community.

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LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

CHICAGO, ILLINOIS

Temporary Office of the Mid-West Friends Service Committee is at the home of the Acting Secretary, Jeannette F. Stetson, 615 South Maple Avenue, Oak Park, Illinois. Phone, Euclid 565.

Chicago Monthly Meeting, 1830 West 103rd St. Rock Island Suburban line to Beverly Hills, 103rd St. Station: Halsted-Vincennes or other surface lines to 103rd, transfer to car or bus. Milton H. Hadley, minister. 1640 West 101st Place, Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; meeting for worship, eleven. Lewis V. Benson, 745 Sherman Avenue, Evanston, Illinois.

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57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a.m. Jeannette F. Stetson, Secretary, 615 Maple Ave., Oak Park, Illinois. Phone Euclid 565.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donohue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Robert M. Jones, pastor, 216 Donahue Street.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 11:00 a.m., Church School, 9:45 a.m. Visiting Friends call Glen and Mildred Rinard, Ministers. Address, 4201 Umatilla Street, Telephone GL3505.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a.m., Meeting for Worship, 11 a.m. Send names and addresses of people coming to Detroit to J. Edgar Williams, pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Sts. Bible School 9:45 a.m., worship 11 a.m., C. E. 6:30 p.m. Clayton S. Brown, pastor, 1913 W. 23rd St., RE-5673.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 11:10 a.m. Meeting for Worship at 10:15 a.m. Pastor, Wendell Hansen, 111 W. 45th Street.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a.m. D. Reeves Shinn, pastor, 8525 Fourth Avenue N. E., Phone Kenwood 5567.

University Friends Meeting, 3959 15th Avenue, N. E., Phone Melrose 7450. Religious discussion, 10:00 a.m.. Meeting for Worship, 11:00 a.m.

TORONTO, CANADA

Friends House, 113 Maitland Street, Telephone: MIdway 5395. Meeting for worship, Sundays, 11 a.m. Everybody welcome.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a.m.; Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.